

THE MANIFESTO

MAY, 1899.

WONDERFUL strange REVELATIONS.

—EXPLAINING—

DANIEL'S & ST JOHN'S

PROPHECIES.

48 page pamphlet. Price 10 cts.

13 for \$1.00.

Address, H. B. BEAR, PRESTON, OHIO.

A SUMMARY VIEW

OF THE

MILLENNIAL CHURCH,

OR

"United Society of Believers"

"It treats of the Rise and Progress of the Society, together with the general Principles of the Faith and Testimony."

Price, 50 cts.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By GILES B. AVERY. Price 15 cts.

BRIEF EXPOSITION

OF THE

Principles and Regulations

of the

SOCIETY OF BELIEVERS.

Price, 10 cts.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Altruist Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. It now has 5,000 acres of land in Southeast Missouri on which it offers a home and employment for life to all acceptable persons who may wish to join it. 50 cents a year; specimen copy free. Address A. LONGLEY, 2819 Olive St. St. Louis, Mo.

THE MANIFESTO.

Books & Papers.

There has been so much reference in the recent cable news from Europe to the strong feeling in France against England, and so much significant allusion to the experiments which the French are making with submarine boats, that the question of the possibility of a French military force ever crossing the English Channel becoming interesting, a writer in the April COSMOPOLITAN, "Quatre Etoiles"—evidently a *nom de plume*—tells an ingenious story of the results of the consummation one hundred years later of that plan which was first conceived by Napoleon when he brought his army to the plains of Boulogne in 1804. When every detail of the plan has been successfully prepared, a great *fete* on the cliffs of Boulogne brings the Channel Squadron and the Prince of Wales to join in the ceremony. Insult intentionally and suddenly given by the President of the French republic, leads to an immediate declaration of war. The English fleet, unsuspecting of its real danger, moves to engage the battle-ships and cruisers of the French which merely serve as a decoy for their more than one thousand submarine vessels. How these latter accomplish their deadly work is told in a startling way. Then follows the invasion of England by three hundred thousand French troops, in accordance with plans carefully arranged in advance—an invasion which takes place so quickly that the French battle-ships and transports are landing men at Sandgate almost before the Foreign Office knows of the declaration of hostilities: then follows the occupation of London, et cetera. This class of speculation, while improbable, nevertheless has some interesting points in view of existing complications. The subject is evidently handled by some one familiar with the military details involved. The *nom de plume* would seem to indicate a French officer.

To curtail the good work of such an excellent order would be wrong. Moreover, to deviate from the guiding star of their rule is certainly incompatible with the object of their founder, the great La Salle. Looking to the amelioration of the people, he conceived the idea of forming a brotherhood of Christian scholars, under the auspices of the Church, to elevate the standard of education and morality. Rallying to his cause men of erudition and zeal for the honor and glory of God and the salvation of souls, La Salle established the main house of the new order in France, about the year 1679. The order was sanctioned by the Sovereign Pontiff, Benedict XIII. The object of the Brothers of the Christian schools is not the teaching of the higher branches of science and literature—the classics, philosophy or theology,—but the ordinary branches of education and the knowledge of Christian doctrine, which are so necessary

for the good citizen. The days of expansion have been growing ever since the foundation of our republic, and though in a geographical point of view, we might deem our growth sufficient, still in regard to the education of the masses we believe that the principles of La Salle will best subserve the needs of the people.—*Donahoe's.*

The illustrated articles of the April Magazine Number of THE OUTLOOK include one by F. Marion Crawford, the famous novelist, on Leo XIII.; a personal and anecdotal article on M. Loubet by Mr. Elbert F. Baldwin, called "A Peasant President;" "The Face of Christ in Art," a collection of opinions from prominent clergymen of all denominations, with many reproductions of the paintings referred to; a somewhat unusual poem called "The Violin," which has four full-page pictures; and a curiously entertaining article by W. H. Richardson, called "A Day with the Pennsylvania Amish." There are also several important unillustrated articles—the chief of which is the article by Mr. Charles B. Spahr in his series "America's Working People"—and the usual full news, editorial and critical departments. THE OUTLOOK continues to be unique in that it is at the same time a monthly illustrated magazine and a weekly newspaper under one subscription. (\$3 a year. THE OUTLOOK COMPANY, New York.)

The policy of *The Ladies' Home Journal*, in its religious department, seems to be always to engage the pen of the man most immediately prominent in the eyes of the religious world. Thus it has had the services of Mr. Beecher, Doctor Talmage, Doctor Parkhurst, Ian MacLaren, and now it will have those of Dr. Newell Dwight Hillis, the new pastor of Plymouth Church, in Brooklyn. Doctor Hillis has given the *Journal* a series of articles upon which he had been working for over a year previous to his Eastern call, and the first of these articles will be published in the next issue of the magazine. The series is all connected in thought, and presents the general subject of "The Secrets of a Happy Life."

"The Romance of Rome," by F. Marion Crawford, will be among the prime literary and artistic attractions of FRANK LESLIE'S POPULAR MONTHLY for April. Mr. Crawford was born in Rome, has been steeped from childhood in the romance and legendary lore of the Eternal City, and writes of her with the enthusiasm of a lover as well as the erudition of a student. His paper is illustrated with some beautiful views of Rome, and a fine portrait of Pope Leo XIII.

The Book of Job, by H. L. Hastings. The writer says, "Since doctors disagree so widely concerning the book of Job, we may perhaps be permitted to investigate and judge for ourselves." We can not say anything better than that. Address, H. L. Hastings, 47 Cornhill, Boston, Mass.

an-son
ulation
aphical
with suf
of the
of La
ne peo

lagn-
one by
st, on
ticle
, called
Christ
roum-
with
eferred
The
res;

W. H.
ansyl-
m-
of
pahr
le"—
ritical
to be
month-
ews-
ar.,

in its
vs to
ately
orld.
her,

Dr.
Fly-
ills
upon
ear
t of
ext
econ-
ral
'

ary
's
ford
n
lore
th
era-
ted
a

he

may

y.

ast-

==
V
=

T
do
Ch
co

of
ho
th
to
ge
a
tar

we
rig
To
Je
lay

Ch
for

The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXIX.

MAY, 1899.

No 5.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

STRANGE DOCTRINES.

By Elder Henry C. Blinn.

THE doctrine that I believe, can not be strange to me, as in that case I might not accept it, although all other systems may seem peculiar. The doctrine which Jesus taught need not be strange to any one, and yet the Christian church presents more shades of belief than there are points to the compass, and these shades are strangely opposed to each other.

If we believe in the testimony of Jesus, we can accept it as the only door of hope. His mission on the earth was to teach men how to live soberly, honestly and righteously that they might in the resurrection share with him the blessings of eternal life. His authority for teaching and for pointing out to man the way in which he should go to obtain treasures in heaven, is not generally questioned. As we denominate ourselves Christians, we also claim a right to present those views which are published so fully in the New Testament.

While we are anxious that none should be led away by strange doctrines, we are equally anxious that they should become steadfast in the ways of righteousness and manifest by faith and good works their confidence in God. To become a Christian, one must build on the foundation which was laid by Jesus the Christ. Paul has said, and truly,—“Other foundation can no man lay than that is laid, which is Jesus Christ.”

Now it becomes a matter of interest to ascertain how near we come to this Christian foundation and the kind of material that we are using as we build for ourselves a creed, a sect, a party, or a community. Possibly we may

find a near relationship to the old, carnally-minded Corinthians, who built with gold or silver, and a poorer class tried to build with hay, wood and stubble.

Human nature is the same to-day as it was in Corinth and the churchal religion is kept just about the same, with gold and silver or hay and stubble. Men will try everything except the crucifixion of their own lives. Jesus says "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Did Jesus mean what he said? We believe he did, and this becomes the first step in our Christian work. As no man can well perform any manual labor while fastened with heavy chains, so no man can well perform a Christian's duty while carrying along the sins of the world.

The first sermon that Jesus preached was,—"Repent, for the kingdom of heaven is at hand." Every man who believes he is called of God to be a Christian should repent; should change his mind and make for himself strait paths in which to walk. He should then take an account of the stock that he has on hand. Bear in mind "All that he hath." All his gold and silver, all his houses, horses, oxen, sheep and goats. "Sell all that thou hast." Then the disciple must forsake all his worldly, generative relations and keep company only with those who do the will of God. Men will forsake all else to consummate their own wills in the obtaining of wealth, fame or sensual enjoyment, and the whole nation will shout for joy.

The Christian must love his enemies, for Jesus has said, "Love your enemies and pray for those that despitefully use you. If ye love them that love you, what thank have ye? Sinners also lend to sinners to receive as much again."

It is said that the great preacher of Brooklyn advised the pioneers of Kansas to take with them the New Testament, and also Colt's revolver. Both weapons have been used for conversion at an earlier date, or corresponding ones and why not at the present time?

Moses had taught his brethren to hate their enemies and they did it most effectually. The Christian church has used the same record to mark its own antichristian course. "Love your enemies," said Jesus. No man would harm that which he truly loved, and to be a Christian, one must be a loving peace-maker, a child of God.

The army and navy can obtain no system of rules and regulations from the New Testament, and the lawful or unlawful fighters can not be the disciples of the Prince of Peace. Some assume to think that God encouraged the Israelites to fight against their enemies and utterly exterminate them, but as God is the same yesterday, to-day and forever, the old Israelites must have accepted a very crude conception of God's will.

Peter said to Jesus, "Behold, we have forsaken all to follow thee." There are many Peters in this day who, after forsaking a few of their selfish possessions, ask "What shall we have therefor?" Then some of the much mar-

ried divines, keen on the use of subtleties think that Peter, while a disciple, did not disturb his family relations. That he and his wife became disciples of the Teacher and still lived in the little cottage by the sea. Peter tells his own story. He had forsaken all, and no man can call himself a Christian until he can say,—“Behold, I have forsaken all to follow thee.”

Peter's doubts were removed when Jesus said, “Ye who have followed me in the regeneration shall receive an hundred fold and shall inherit everlasting life.” To believe in Christ one must believe in the resurrection of the dead. Martha, the sister of Lazarus says, “I know that he shall rise again in the resurrection at the last day.” Many still believe with Martha, and our cemeteries fully testify to our traditionary beliefs. This resurrection of the physical body, however, belongs to the Pharisees, while Jesus taught a resurrection from dead works. He says, “I am the resurrection,” and the Christian's resurrection is to rise out of the grave or state of selfishness and lust, out from the generative conditions of his own soul and live the new life with Christ.

East Canterbury, N. H.

BALM IN GILEAD.

By Ezra J. Stewart.

“Bless the Lord O my soul, who forgiveth all thine iniquities; who healeth all thy diseases.”—Psalm, ciii., 2, 3.

ONCE more the Lord reveals His grace to men.

With healing in His wings

The Christ comes forth again,

Inharmony and discord cease

As to this earth-bound sphere He brings

Immortal life, and joy, and peace.

Signs follow those whose firm belief

Reveals a substance, sure and safe relief.

Mortality is doomed to death,

The curse of God rests on its brow,

Dust unto dust, for lack of breath

Its sinful, suffering sense must go.

Spirit, life and truth shall now

Possess His rightful place below,

And God will lead through love

His image and His likeness unto himself above.

Shirley, Mass.

THE ORDER OF MEDIATION.

NO. 4.

By Elder John Lyon.

WHEN Moses sent for Dathan and A'iram, they said, "We will not come up." It is quite remarkable that the same spirit of rebellion should be found in every age, considering the punishment was so summarily executed. The Christian church met with the same experience, Nicholas, one of the seven deacons in the church at Jerusalem, laid a selfish foundation and taught a doctrine of his own. Peter, Paul, James and Jude all tell us of the sins and enormities of this class of professors. But, said the apostle, "There were false prophets among the people, even as there shall be false teachers among you."

It requires different faiths, different doctrines and different opinions to make different sects. But it is possible that each of these sects might hold to some particular point of faith with them to crucify the flesh with its affections and lusts. History states that in the second century, the universal church formed its creed, faith and doctrines from Pagan philosophy, Pagan rites with Jewish ceremonies, and then adding some forms that had been practiced in the Apostolic church, to give it the name and appearance of a Christian church. In 325 A. D. they assembled a council of contending prelates and passed a decree, by vote, that Jesus should no longer be looked to as a mediator, but that he should be considered as a very God.

As Jesus said to his disciples, "I am the vine, and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."—John, xv., 5. When the fullness of time was come for the Son of man to make a second appearance on earth, he came as he promised, in an hour when they were not aware. He found that faithful and wise servant who was watching for her Lord. He made her ruler over his house, to give them their meat in due season, and as he was crowned with two crowns, as was typified by Joshua, he gave one to his faithful servant who was a co-partner with him in his work and kingdom.

To him was given the principles on which the new creation was founded; the same he gave to her, with full power to dispense them to the human race in due season, when he had raised the order of mediation and laid it for the foundation of his work complete. During this work of preparation but little was known of submission. The people were like the Corinthians, who said, "I am for Paul, and I for Apollos and I for Cephas."—1 Cor. i., 12.

The people were in this state when Father Joseph Meacham and Mother Lucy Wright were chosen as mediums to carry the work of the church. They were empowered to establish an order of mediation in every place where a church was to be established. The law was a shadow of good things to come

and though not the very things itself, yet it typified the thing it represented as nearly as the type can represent the antitype. Whoever tries any other way except the one appointed by the spirit of God, will find his labor in vain. It seems that every one that has faith in the anointed, must see that the order of mediation is the foundation of the whole work of regeneration.

(The End.)

THE NEW LIFE.

By Lillian Phelps.

"Verily, verily I say unto thee, Except a man be born again he can not see the kingdom of God."

WITH the opening of a new year, our thought is called to the new life, which, as disciples of Christ, we are seeking to live. What is this new life, and how is it to be obtained?

"No man putteth new wine into old bottles, lest the bottles break and the wine be wasted; neither do we put a piece of new cloth unto an old garment for that which is put in to fill it up, taketh from the garment and the rent is made worse." So the new life can not be grafted into the old branch with its withered and gnarled conditions of worldliness and selfishness.

Nicodemus asked Jesus, "How can a man be born when he is old?" not realizing that the body may reach maturity, while the soul may never have been awakened by the spiritual forces that lead to a new life in Christ. To a soul that is born again, the old heavens and earth pass away; all that once absorbed the selfish love, and gave rise to a transient happiness, gives place to the new heaven and earth conditions, wherein the chief source of happiness lies in doing good and fulfilling the mission of Jesus Christ.

The new law, which governs this new life, is the law of Love—of unselfish, sacrificing love. "Greater love hath no man than this, that a man lay down his life for his friends." There is no limit to this love. It embraces all who are needy and suffering, the erring or repentant, as well as the good "elder son" who hath served faithfully these many years; none are orphans in the love of this heavenly Parentage, for the mission of Christ is to seek and save the lost.

Broader, grander and purer than that which the world calls love, and which is confined to the few who form the circle of friends, is the love of Christ which is the crowning principle of this new, this divine life, and claims as brother or sister all who are seeking to do the will of God. To those who will leave all for Christ's sake, is promised the hundred-fold in this world, and in the world to come everlasting life, which may be commenced here, in this world, as we rise from the old life into the newness of Christ's holy doctrine.

East Canterbury, N. H.

SELF-DENIAL.

By Hamilton DeGraw.

THE denial of self has been the great dragon that has frightened many timid souls when urged by the promptings of their higher self or the solicitations of friends interested in their welfare to reject certain conditions of life which, judging from the results, were derogatory to their best good.

What is that self that must be rejected and cast out as an unprofitable servant? In answering it must be understood that human life has not advanced to its present condition only by first realizing the fact that there are conditions of life in advance of the present, and its interests will be promoted by their attainment. As the soul can not have its allegiance divided this advancement can only be made by the rejecting of those which are controlling at the present time, even if by thus doing temporary inconvenience and suffering is caused, for it is a law of the spiritual world that every effort made by the soul for advancement, a stepping on to higher vantage ground where the responsibilities and enjoyments of that state can be realized, causes pain to the lower self.

Here is where the denial is enjoined, for, the soul desirous of ease, would incline to that condition which produced it, but as true enjoyment can only come by progressing, growing, finding a field of more expansive culture where the environments that formerly controlled have ceased to exist, then so long as those conditions are present which prevent the soul from making those higher attainments there will be a necessity for the practice of self-denial, a rejecting of the inferior life for the superior.

As life is a continuous movement, no stopping on the way, it must either advance or recede and the fact must be recognized that there are forces existing in the soul that would strive to hold it down to its present level, and even lower the plane of life on which the soul is living. Sometimes it is made to realize that by a surrender to those lower promptings there will be certain pleasures granted that are not recognized by the higher self; but the soul realizing that if it attain to these higher altitudes, it must be by a denial of those pleasures which belong to lower levels.

"Excelsior" must be the motto and watchword, and as the higher conditions of life are attained the attractions of the lower will be lessened until they cease to have a controlling influence upon the life, and self-denial will cease to be operative, as there is no affinity in the soul that would attract it to the conditions which it formerly was compelled to reject. There is a freedom of thought and action not understood nor accepted while dwelling on the lower planes of life.

While it is admitted in all phases of life that the law of self-denial as a restrictive and directing power is a necessity, it does not bear upon all alike,

that which in one would call for an extra exertion of the will and conscience to keep the life within the limits of what the higher self has shown to be right; to another whose attractions lead in a different direction, the law of thus far and no farther shalt thou go, would be inoperative, because unnecessary. It is a true saying "we are not all tempted alike," and while dealing with our own life, controlling its wayward impulses and encouraging its aspirations for an advanced growth, enforcing the higher mandates with an uncompromising sternness when it comes to sit in judgment upon the conditions that have made other immortal souls what they are, and who many times we are incapable of understanding, then the gift of charity is best made manifest by self-denial of those inclinations that would work only harm.

Many times reformers in their zeal to combat the false conditions and vices that are oppressing human life, condemn the individual more than the causes that have been productive of that state of being, forgetting the fact that the one afflicted is the subject of environments that have made his life what it is, and the first step in the reform of the individual life is to stimulate an effort to practice denial to the lower self, helping, by improving the conditions that surround its life, making it more in accord with the internal aspirations of the soul for improvement. Removing the temptations by placing before the tempted one, a life so superior to the old, so full of attractiveness and beauty that it be absorbed in admiration, even to the forgetting that there was a need of denial of the old life.

It is possible for the soul to attain unto a condition of such supreme spiritual exaltedness that the necessity exists for a rejection of the lower emotions. This does not imply that the soul has arrived at the boundary line and can not progress farther; but it is evidence that, in the most perfect comprehension of the word it has just begun its spiritual journey. All former efforts were only preparatory, clearing the highway of the incumbrances which would impede its advancement. In the efforts made to attain unto this exalted state, great strength and help is given by avoiding those conditions that attract the soul to that lower life for, "Vice is a monster of so frightful a mien, that to be hated needs but to be seen, but seen too oft, familiar with its face, we first endure, then pity then embrace." There are times when it is wisdom not to try to avoid a conflict, but let the soul unfurl its banner and combat its enemy in its own stronghold.

In evidence of the truth of this assertion we are reminded of the inebriate who, having his conscience roused to a recognition of the fact that if an effort was not made for his emancipation he soon would be where help was useless, resolved to make one mighty effort to release himself from the demon that had him in its grasp for so long. He seated himself before the table with a lighted lamp and a bottle of liquor, bid his family retire, as "Jesus Christ and the devil were to meet that night and decide which should have possession of his soul." We are told he met his enemy and conquered. By

a courageous self-denial he emancipated his life from the bondage to his former master.

We who believe in the divine ministry of angels, know that the soul is not left in its battles alone; that the inspiration of angels gives courage to work for the victory. The existence of that mighty host which the Revelator saw, who had come up out of great tribulation and made their garments white, is not a myth as some materialistic writers assert, but the number is being increased day by day, as human life is advancing and the soul, through self-denial, attains to that condition where it can say to the discordant and destructive elements of the lower life "Peace be still."

Shakers, N. Y.

A DISCOVERY.

By Oliver C. Hampton.

"AND thine ears shall hear a word behind Thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah xxx., 21. When sickness, pain, outward trials or inward conflicts come upon us, what is to be done? Ah! sure enough what is to be done? I think I know considerable upon this subject, both by experience and observation. Sickness and pain can be relieved if not entirely cured in nine cases out of ten, by fasting. But inward conflicts and outward trials, can be made to cease, and peace can be restored, if we only know how to do it and will take the proper means thereto. The Bible says we are direct emanations from the Great Father (and Mother) of the Universe. Our inmost Being, then, must be exactly like His in all respects. Jesus also said that the Kingdom of Heaven is within us. What is the kingdom of Heaven? Jesus said it is righteousness, peace and joy in a holy Spirit.

Suppose we should sit down in silence and solitude, and dismissing for the time all other thoughts, should pass into and explore this interesting region. As it consists of the aforesaid qualities, there can be no pain, sickness, sorrow or agony there, for none but The Father is there and He never suffers in any way. So as long as we remain there we must be at rest and in perfect peace, for we are in the Kingdom of Heaven. This is not speculation,—it is truth,—for I have proved it by experience. The more this habit of inward retirement is acquired, the more is the peace and felicity thereof increased. Again, when we are tried from outward bad or unkind treatment, what is it that suffers in us? It can not be the God that is in us for He is incapable of suffering. Well,—whatever it is, if we will take Jesus' method, and say "Get thee behind me, satan, for thou savorest not the things that be of God, but those which be of men;" it will surely leave us to the enjoyment of the Inner Kingdom of Peace. Now by persistence in this method for a longer or a shorter period, all inward and outward troubles will gradually

pass away like the clouds in the sky, and leave us in a state of contentment and invulnerable peace.

Once more—Suppose we are insulted as we call it. What is it in us which is insulted? Is it the Father in us? Not at all. He can not be insulted. Is it not exactly like that which insulted us? To be sure it is. Then if we are foolish enough to receive and be affected by the insult we take into our hearts two devils instead of the one which we had before, and our last estate is worse than our first. By determining that we will not be insulted, nor wounded, (the decision which is always made in our inmost Kingdom) we may parry all the anguish and agony which it was intended to inflict upon us, and our peace will remain as a river, and our righteousness as the waves of the sea.

Now if we do not prefer discord and bad feelings, to peace and good feelings, we may enter into the Promised Land of Eternal peace at once, and by first confessing all our sins, and getting once for all rightly into gospel harness, we may soon possess a Kingdom wherein dwelleth righteousness, peace and joy in a Holy Spirit. Try it and you will surely become convinced that all that Jesus ever said on this important theme is true.

Union Village, Ohio.

[*Introductory remarks of Elder Joseph Holden, Sabbath, Dec. 5, 1898.*]

"BRING THE BEST."

God wants the best. He in the far-off ages

Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading
To lay their brightest hopes and talents at His feet,
He'll not forget the feeblest service, humblest love;

The Best we have.

God gives the Best. He takes the hearts we offer,

And fills them with His glorious beauty, joy and peace;
And in His service, as we're growing stronger,
The calls to grand achievement still increase:
The richest gifts for us in earth or heaven above
Are hid in Christ; Him serving we receive
The Best God has.

And is our Best too much? O friends, remember!

How once Our Lord poured out His soul in loss,
And 'mid the prime of His majestic manhood
Gave up His precious life upon the Cross.
The Lord of lords, by whom the wondrous worlds were made,
Through groaning grief and bitter tear gave us

The Best He had.

Mt. Lebanon, N. Y.

THE MANIFESTO.

MAY, 1899.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to
HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

A cross in the margin will show that your subscription has closed.

REMITTANCES for subscription by Money Order should be on the Post Office at Concord, N. H.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

March.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.	Snow.
1898. 40.5	1.375 in	2 in.
1899. 29.52	1.75 "	3 ft.
Highest Temp. during this mo.	52 above 0.	
Lowest " " "	" " "	10 "
Number of rainy days "	" " "	4
" " snowy "	" " "	12
" " clear "	" " "	6
" " cloudy "	" " "	9

March, 1899.

MARCH has been more like a winter month than spring. It has been full of bluster, snow and sleet. Less than half

of the days have been warm enough to force the mercury above freezing point. Tracing back several years I fail to find a March that equals the present one in sterility, inclemency, and unhealthfulness; especially the last. Very few if any have escaped being prostrated by some epidemic. The entire year of 1899 thus far has been a sickly one.

Sleigh-bells have played their signal music the entire length of the month. Snow-banks are still spread over the landscape from 3 feet deep down to now and then bare ground. By appearance it will be the middle of April before the farmers begin to plough, sow and plant, if not later. We have finished sawing, splitting and piling our year's stock of fire-wood.

As unpropitious as the season appears we are religiously and conscientiously told: "The seasons tell us that God is Love, for he gave us the seasons,—Spring with its fresh green leaves and buds, Summer with its flowers and berries, Autumn with its grains and fruits, and Winter, with its frost and snow, that cleanse the air and prepare the ground to be more fruitful."

Calvin G. Reed.

South Family.

April, 1899.

HICK's weather predominates, and April with its showers of rain and housecleaning has come to stay for thirty days. The summer birds are returning singing songs of the resurrection of life, fore-runners of the good time coming, when snow-banks and snow-shovels will be seen no more, when frost and slush will disappear, when the orchards will blossom, the gardens and fields rejoice in a newness of life, and the frozen streams renew their onward march oceanward.

We have read with delight the biographical sketch of Eldress Eliza Babbitt, published in the Phrenological Journal for January, and THE MANIFESTO for February. For ninety-two years the world has been benefitted spiritually, morally, intellectually, socially and scientifically by this

much gifted woman. The Autobiography of Sister Mary Hazard was also read with interest. She too was one of God's noble women and better has grown the world for her eighty-seven years of unselfish service rendered in the cause of human elevation.

We are busy making and repairing garments, attending to the various household duties and preparing for the annual house renovation. The chair enterprise continues, and demands the beautiful "Shaker Chairs." We find plenty of work for hands and mind; no time for idleness, which is a great blessing on our journey heavenward.

We recently received a "Souvenir of Rochester" published by James Vick's Sons, of Rochester, N. Y. The fine scenery of the famous Genesee Valley was pleasingly familiar. The "Flower City," as Rochester is often termed, is one of the grandest in western New York. The Genesee Valley is noted for its healthful climate and fine natural scenery; it represents one form of God's handiwork, and the Berkshire hills another.

Genevieve DeGraw.

North Family.

April, 1890.

A SLOW March indeed! and to many a funeral march. But be of good cheer. Soon the snow will be gone, for already the voice of the bluebird and of the robin is heard in the land.

Another sound not so cheering is also heard; that of the beating of carpets and adjusting of closets prophetic of the grand house-cleaning so trying to the souls of the unregenerate and unclean,—the white woman's burden!

In the meantime the frisky calves and lambs ought to be making pastoral poems of our hill-sides; but alas! who cares to write or act pastoral poems in sheets of snow? Not the calves and lambs surely.

It is the poetry of action that is most appreciated now and the beacons are flashing their signal fires from peak to peak, calling us to the battle; and of all people we should be first and foremost in

this war waged against the wrongs of humanity. Let us keep the cobwebs swept from our brain and our soul as well as from our rooms. Less protesting against evil and more practice at putting this evil down and out; fewer words, among us, and more works.

G. Ada Brown.

Shakers, N. Y.

April, 1890.

WE would render thanks to Sister Jessie Evans for the excellent article from her pen in the April MANIFESTO. While perusing it we thought what a blessing it would be to those who were struggling for the light, and yearning for that food which would strengthen their spiritual life, if such gifts of the spirit could be sown broadcast with a liberal hand; be placed where they could reach the myriads of lives that are now groping in darkness.

It is a grand and inspiring thought that we have the immortal life with us now. That notwithstanding all the environments of a repressive nature that surround multitudes of life's pilgrims, the desire to attain unto life's higher levels can not be wholly suppressed, though for a time it may slumber, the individual not being conscious of its existence.

We are glad to see that our MANIFESTO is doing far better than even that son of Erin who said he "started in life with nothing and had held his own." We hope it will be sustained. It is a medium through which the testimony of the everlasting gospel can be sent forth to those who are hungering and thirsting for the bread and waters of life; and regardless of what external appearance may indicate the conclusion that we have drawn from reading and correspondence is that the principles of the higher life are being unfolded in human life as never before, its necessity is being made apparent to the lives of a large body of thinkers interested in human progress.

We were one of a delegation who at-

tended a lecture by Rev. C. H. Mead, at Lothridge hall, Verdoz, N. Y. on March 14th. "The Mills that Grind," was the subject of the speaker. It was a powerful indictment of the curse entailed upon society by the liquor traffic. The literary style was excellent, but overshadowing all else was the tremendous earnestness of the speaker, his utterances fell like sledge-hammer blows upon that accursed system. We give our hand of fellowship to all such laborers.

Hamilton DeGraw.

West Pittsfield, Mass.

April, 1899.

As to outward appearance at present, it is very muddy. Mother Nature is very late with her work, and we fear will now be obliged to do double duty in consequence. She slept so long and soundly during the winter night, and was so snugly covered with her white mantle, that it was a difficult task to arouse her. The sun commenced gently and gradually to awaken her, but failed. Then a fierce thunder storm tried its power and crashed and boomed, but to no avail.

Then the crows came, a congregation of them, and tried coaxing and calling, and as a last resort—singing—until they were hoarse, but still no sign of life appeared from under the drifts of snow. At last King Sol came to the rescue, and rising higher and higher, sent his beams down with such warmth that she began to move and then to throw off her covering, although she yet clings to patches here and there. She is fully awake now, and very busy, so we hope that by diligence, spring will not keep summer waiting long.

The early birds are with us once more. The chickadees have hardly left us, and the Phebes have returned, but are still hunting for that unfortunate sister, for this morning they came under my window and called for her incessantly. The robins have come in a band and landed so suddenly in our midst that we were surprised when they perched around the

house and commenced a full chorus of their merry melodies. Dear, friendly, hopeful, trusting robins! How many lessons we may learn from your lives, how by your simple trust and cheery songs you reprove our doubts and quiet our murmurings. The Father surely has revealed to you his wisdom, that from you we may learn object lessons of faith.

Although most of our trees and plants are tardy in their growth, the wood piles have grown to their full size. The mill has been busily worked converting the pine logs into material sufficient for another winter.

The eighty calves before mentioned, wish to submit their report occasionally. They have flourished and grown during the winter, although the hay mows have suffered. The little, wild colts are fast developing into well educated horses; although they can not obtain a No. 1 diploma, yet can draw a carriage very nicely.

The Ministry are with us once more. While receiving all of the good we may, let us also extend our tenderest love, our kind sympathy and loyal obedience. For he who lives only for self, finds only self at last, but he who gives all shall receive all in Christ.

Fidella Estabrook.

Enfield, N. H.

April, 1899.

EASTER DAY with its annual incentives to work for full resurrection from the tomb of earthly entanglements and pass into the light of God and partake of soul energies that embellish life with Christly attributes, was appropriately observed by our Church with a morning service full of short sermons and inspiring songs, and in the evening held a service of music, songs and recitations referring to the arisen Christ, and the immortal work of his followers.

In reviewing some of the events of the past year our hearts waft notes of gratitude to the powers that have levelled the unrighteous forces that enslaved the Cu-

ban and Philipino people; never again, we hope, to pass into the state of barbarity.

The world wide resurrection movement seeks egress from the dust of material desolation into a sphere of better order and life, thus enlarging the silver lining of Christian affinity fringing the clouds of human grief and turmoil, and making it possible for the white dove of peace to fly from heart to heart, from home to home, and nation to nation with its spotless love, caroling notes of resurrection's truths, joys and works.

The few days that Brother A. G. Hollister sojourned with us last month, and his visit was one of profit and pleasure. What fine testimonials in favor of mortal resurrection from error and evil are souls like our brother, who devotes his all to resurrecting laws, that raise the whole organism above earth's corruptions and pleasures.

We also entertained our friend Rev. T. Rosco, of Rochester, Vt., who has lately accepted a call to preside over the Universalist church of Enfield. The bond of union made will be conducive to reciprocal associations that work for greater righteousness.

George H. Baxter.

Sabbathday Lake, Me.

April, 1890.

THE robins gave us a welcome concert on the first inst. Although they made their appearance on "All Fools' Day," their notes were the welcome announcement of spring to us who have been surrounded by the drifts of snow for the past months.

An old orchard which has stood for scores of years is now being laid low, and the gnarled trees that for a century, at least, have furnished the tables with the nice, spicy apples, are soon to be converted into fire-wood. We are glad to see the unsightly place cleared and to feel that new fruit trees are soon to take the places of the old ones.

On the 8th inst. the family were sur-

prised to find radishes on the the table, which were grown in the greenhouse in 40 days. Work in that department is pressing, just now.

The hum of the wood saw has already commenced. Logs at the mill will soon be made into lumber. While the Brethren are thus employed, the skillful fingers of the Sisters are busy fashioning the pretty boxes, brushes and baskets to sell during the summer months. Housecleaning and culinary work also need immediate attention and there is no place for a drone in our hive of busy bees.

"O friends whose hearts still keep their prime
Whose bright example warms and cheers,
Ye teach us how to smile at Time,
And set to music all his years."

Ada S. Cummings.

East Canterbury, N. H.

April, 1890.

OUR NOTES were all tuned with becoming concentration last month to the happy theme—the visit of our beloved Central Ministry. The pleasure of anticipation was exceeded only by the richness of realization. They brought us wealth from an ever full treasury, and the love and blessing of a grateful people echoed every footfall as they passed from our midst.

Brother Alonzo Hollister paid us a visit on the 7th ult., leaving for Enfield, N. H. on the 15th. The brevity of the season was its only fault. The presence of a thoughtful Christian is a blessing everywhere. Truly the salt has not "lost its savor."

During March, a new boiler marched into line to share the burden of Laundry and knitting factory engine. New recruits are not to be despised, but we look with pride on the retiring veteran that for thirty-nine years has so nobly borne the heat of faithful service.

Wood-sawing, which opened on the 17th ult., is progressing briskly. The spirit of thrift has flourished despite the severity of winter, and the quick-witted farmer is on the watch to turn nature's first upris-

ings into a useful as well as an ornamental channel.

Our society has been signally blest with freedom from disease and accident during the long winter, and as we render thanks for personal and society blessings, we remember in Christian sympathy all who have shared in the world's serious calamities recently so numerous.

Jessie Evans.

Narcoossee, Fla.

April, 1899.

The warm, growing weather of the past ten days begins to show us the extent of the injury to the fruit trees and pine-apple plants, resulting from the freeze. All our little household have been very anxious about our pine apples, as they have been and still are our main dependence for an earthly subsistence.

They have been carefully watched every day since the freeze, and now the report comes that we are good for seven-eighths of a crop. So says Brother Egbert who is presiding chairman of the Committee. These peculiar experiences are teaching the people of Florida the value of true knowledge in horticultural as well as in agricultural cultivation.

Pine-apple growers are now building tight board fences around their plants, which may be used as a protection, in case of cold weather. Small fires are also used for this same purpose. The peach trees were frost-bitten on Feb. 13th, but now they have put out new foliage and a few are in blossom. Pear trees, although young, have come through all right.

The sons of Florida will not be found sleeping while the enemy is near, and they are now shedding whole orchards with tight board fences. With a fence and the fires they claim they can govern the temperature and save their orchards from harm. So do not be surprised, dear Editor, when you visit Florida should you see the state under a farmer's canopy.

Andrew Barrett.

THE FOOD WE EAT. NO. 3.

By Elder H. C. Blinn.

To show that the human race do eat of every thing that moves and breathes, may be a surprise to some, but when it is learned that the civilized and Christianized nations are but a very short distance in advance of the most barbarous tribes, we may well be astounded. All reforms seem to move at a snail's pace. It has been more than 3000 years since Abraham delivered his reformatory lecture on dietetics, or that the rulers of Israel decided by law that certain articles of food were injurious. It required fully 4000 years before a messenger could say to the people, "You must love your enemies, and pray for those who hate you."

But the Christians have not only ignored the message that was delivered by the Christ, but have equally ignored the wisdom of Abraham, and the Law of God through Moses.

Many of the following curious customs, in regard to the preparation of food for the human family were taken from the writings of the Rev. J. G. Wood. We have made some of our first references to the uncivilized races as they live now, in a wild state, and really represent the omnivorous character of man better than those more advanced. Of the diet of the civilized Christians we shall speak more fully, before we close.

"The native Australians eat almost everything. For vegetables they cultivate the yam and eat the young shoots of the mango tree. They also eat the roots of the rush and fern, but the chief reliance is on animal food, as the kangaroo, reptiles and dogs, with fish, moluscs, lobsters, crabs and insects. Tadpoles are a favorite article of diet. The limpet is eaten as the English and Americans eat clams. The fish are thrown on the fire and turned once or twice and when the outside is scorched, they are eaten without farther ceremony.

The Australian is fond of honey, but does not extract the honey from the

comb. He eats it just as it is taken from the hive—with the honey, bee bread and bee grubs—all are consumed with equal satisfaction. The larva of the caterpillar is eaten as are the beetles and their grubs. They eat butterflies the same as the Egyptians eat locusts. Reptiles form a part of their diet. They will eat any kind of beast, bird, reptile or fish. They gather moths by bushels; these are baked, and then the legs and wings are rubbed off, when they are ready to be eaten.

An Australian can go on a day's journey, and by hanging a small snake and a rat to his girdle, he has no fear of hunger at the hour of dinner. A snake is considered one of the greatest of delicacies and he is always easy in his mind, so long as he can catch one.

"The Digger Indians of North America are said to eat sand, rats and bugs. Crickets are pounded and made into a paste, and enjoyed as a rare feast. Worms, grubs lizards and horned frogs are also eaten." This will not seem so strange when we refer to the Bible and to the command that was given to Noah. "Every living thing that moveth shall be food for you," and the worms and lizards and horned frogs did move. Some of the missionaries to Africa said they occasionally had white ants served as a delicacy. Dr. Junker says, "After a while I could eat fried ants with as much relish as any of the natives."

Dr. Brazza sat down one day to eat dinner with the natives. He was very hungry and enjoyed his palatable dish which he supposed to be fish, but when he told the delighted cook of this fact, he was informed that it was a snake. The information ruined his appetite.

"The Hottentots and Bosjesmans eat strongly tainted meat as eagerly as though it were fresh. They hunt the ostrich, and if lucky enough to get one bird and a nest of eggs they are made very happy. They are quite indifferent as to the quality of the eggs. If they should be added or have a chick partly grown they think themselves in luck."

"Blood and fat are used in medicinal preparations. They also eat the eggs and larva of the white ant. Some tribes keep their milk in bags made of skins and draw from them as often as it is wanted. These milk bags are never washed, but a little sour milk is left in them to aid in coagulation. If pieces of butter should luckily be found, they are valued, though not for eating; these are reserved for the more important office of greasing the hair or the skin. These nations eat corn, melons, pumpkins and many kinds of roots. They also eat dogs, cats, ants, mice, lizards, snakes, caterpillars and other creatures. Many kinds of insects and their larva are also eaten. Ingenious hooks are made by which the larva are drawn from the hiding places in the ground or under the bark of the trees."

"The Kytch tribe will eat mice without removing the skin. If the bones are too large, they are pounded and the whole mass is made into a sort of porridge. These people keep herds of cattle but never kill one to eat, but if it should happen to die they will use it as food."

One tribe eats crocodile meat, also boiled monkey; indeed, a well cooked monkey is considered a rare dish. They make a pudding of meal mixed with blood. A palatable dish is made of liver and the stomach chopped up fine and mixed with the half digested grass therein and this is flavored with the contents of the gall bladder and highly seasoned with pepper, salt and onions, and eaten uncooked.

The dirt-eaters of South America seem to enjoy the eating of a species of soft and smooth clay. It is not their only food, but is eaten when other food, such as alligators and turtles begin to fail. The young turtles are eaten just as they are caught, without removing the bones or any other part."

(To be continued.)

A BEGGAR raised to wealth, is generally unmindful of any but himself.

From the Bible Class.

THE NEW LOVE.

By Flora Rothwell.

CLOSELY allied to the "New Commandment" is the new love, which characterizes the disciples of Christ, who are ever ready to bear and forbear, give and forgive, and would willingly suffer pain to alleviate another's sorrow. It is written of those who love the Lord, that, "their leaf shall be green and they shall not cease to bring forth fruit." It is also recorded that love is as strong as death." Surely this is no vague imagery, nor could it be classed with the love that "waxeth cold."

Love is represented in the words: "Many waters can not quench love neither can floods drown it." This love is no fitful feeling which comes at extraordinary seasons, but it is a continual, abiding principle in the soul. St. John writes, "This is the love of God, that we keep his commandments."

We often read of David's love to God in the words; "As pants the hart for cooling streams, so longeth my soul for thee, O God." Genuine love to God, calls forth similar desire; not as a child who loves and serves his parents, expecting the benefits which they can bestow; nor as the self-deceived one who loves God on account of blessings received from his hand, but who never would voluntarily make a personal sacrifice from the love of a God-like life; or would suffer the good he might do, to stand unrewarded.

But the true Christian loves and delights in the law of God, and his chief source of grief is, that he falls short of keeping it to its fullness according to his understanding. And if disappointment follows his efforts, he never wearies, for the "fruits of humble trusting grace," are offered as his tribute of love to God in this hour of testing.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength, and with all thy mind; and thy neighbor as thyself." Love to the neighbor is the fruit of genuine love to God and is the fruit of self-sacrifice.

Better still is that unalterable true love to God, which finds its source in our heart of hearts, dependent on no time or circumstance, place or emotion, to diffuse and circulate its power, but resting in our lives as an increasing substance, gaining in strength and depth with passing years and growing experience.

The selfish love of the natural heart is but an undesirable counterfeit of the love of God, for God's love is a creator of peace and harmony, rather than strife.

The love of the old dispensation taught "Love thy neighbor and hate thine enemy," but Jesus said, "Love your enemies, bless them that despitefully use you," "For if ye love them that love you what thank have ye." "Be ye therefore perfect even as your Father which is in heaven is perfect." For "He maketh his rain to fall on the just and on the unjust." "Love one another as I have loved you." How did Jesus manifest his love? He says, "I lay down my life for the sheep." This is the love of God. If we could "look into the seed-time of life and say which grain would grow and which would not," how mercifully we would extend the love of God, and how bountifully, according to our limited capacity, would we bestow our best efforts for the increasing good of others.

East Canterbury, N. H.

Deaths.

Caroline Taylor at Pleasant Hill, Ky. Feb. 25, 1899. Age 63 years.

Sister Caroline entered the Society when a child, and has been a kind and worthy Sister. Peace to her memory. J. W. S.

Maria Pilot, at Watervliet, O. April 6, 1899. Age 81 years and 24 days. J. O. T.

all
elf."
genu-
elf-

e love
r
ne or
diffuse
in our
ning
years

art is
ne love
of
ife.
taught
ene-
emies,
,"
what
per-
a heav-
is rain
,"
you."
He
leep."
ld
say
would
end
ly, ac-
uld
n-

Ky.

y when
orthy
W. S.

April 6,
J. O. T.

P

N

F

T
be
Po
cl
ev
en

Pr

En

M

L

S

FF

A
ted
and

II

M

TH
Siste
skete
inclu
lette
the C

A
addr

Pr

THE MANIFESTO.

POPULAR SCIENCE

Nature, Invention,
Archæology, Electricity, **HEALTH**
Chemistry, Mineralogy,
Health, Hygiene, Medicine.

Formerly Boston Journal of Chemistry
ENLARGED and IMPROVED.

This popular monthly contains a large number of Short, Easy, Practical, Interesting and Popular, Scientific articles, that can be Appreciated and Enjoyed by any Intelligent reader, even though he knew little or nothing of Science. It is intended to interest those who think

Profusely illustrated and Free from Technicalities

Entirely Different from and much superior to other papers with a similar name.

Monthly, \$1.60 per year. Newsdealers, 15 cts.

Largest Circulation of any Scientific Paper.

LILLARD & CO.,

108 Fulton St., New York.

—Mention this paper for a sample copy—

FREE to advanced thought people—sample copy of the most original and practical occult journal of the age. The exponent of West Gate Philosophy.

A new occult system.—An unlimited field of labor open to teachers, lecturers and healers. Address,—

The ORACLE, Sta. A. Boston, Mass.

IN MEMORIAM

ELDRESSES

DOROTHY A. DURGIN,

JOANNA J. KAIME.

The book contains photographs of the Sisters, and also a short biographical sketch. A notice of the Memorial Service including several pieces of music. Many letters of sympathy from friends not of the Community.

A copy of the book may be obtained by addressing *Hart & Shepard,*

East Canterbury, N. H.

Price, Cloth, 75 cts. Boards 50 cts.

WITHOUT DOUBT

THE BEST FAMILY PAPER PUBLISHED

IS THE

NEW YORK WEEKLY WITNESS.

16 Pages, Only \$1 a year.

THE WITNESS

Has a very wide scope, comprising as it does the following departments:

Editorials,

**Spirit of the Press,
Scientific and Instructive,
The Odd and Uncommon,
Our Country's Hope,**

Foreign News,

**A Talk With the Doctor,
Around the Hearth,
Little Men and Women,
Weekly Articles by George H. Scott
Talmage's Sermon,
Money and Business.**

World-Wide Field,

**Our Family Story,
Farm and Garden,
Market Reports,**

SABBATH READING.

16 Pages. Only 50 cents a Year.

An Inter-denominational Weekly Paper. SABBATH READING is solely religious. No news; no politics. A grand paper for the truth-seeker. It contains:

Editorial.

**Christian Endeavor Topic,
Epworth League Topic,
Sabbath-School Lesson,
Choice Poetry,
Good Stories,**

Reports of Missions,

**Mothers' Sabbath Afternoon
With the Children.**

And a mass of matter carefully selected.

Send for free sample copies of **WITNESS** and **SABBATH READING**. And send for free sample pages of our Bagster's Bible.

Address

JOHN DOUGALL & CO., 150 Nassau Street, New York.

THE MANIFESTO.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

SHAKER HAMAMELIS (WITCHHAZEL,)

A remedy for Cuts, Burns, Scalds, Headache, Sore Throat and all cases of external inflammation

Taken internally for Bowel Complaint, Bleeding of the Lungs or Bowels, and for all aches and pains.

For use externally, bathe the parts and lay on a cloth wet with the Extract, Internally, take one half teaspoonful three times a day. Use hot or cold.

Ask your druggist for it or send your order to ARTHUR BRUCE.

East Canterbury, N. H.

HOW TO MAKE MONEY!

If you are out of employment and want a position paying you from \$50 to \$100 monthly clear above expenses by working regularly, or, if you want to increase your present income from \$200 to \$500 yearly, by working at odd times write the **GLOBE CO.** 723 Chestnut St. Phila., Pa. stating age, whether married or single, last or present employment, and you can learn how to make more money easier and faster than you ever made before in your life.

HAVE YOU "COMMON SENSE"?

If not, send at once for a free copy of this liberal-minded advocate of advanced thought, which brings health and success. Address—

"Common Sense," M. O. 55 State St.
Chicago, Ill.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 65 F St., Washington, D. C.

AUTHORISED RULES

OF

THE SHAKER COMMUNITY.

The religious basis of the ORDER must be a foundation resting on the principle of righteousness, which principle is God.

This should rule the life of the individual for the protection of his own soul, for the peace of the family and as an evidence of his upright standing before the world.

Price, 10 cts.